a little and hands the pipe to the woman whose love he wishes to obtain. 832

In spite of their lack of morals, rape is considered a severe crime. One would scarcely need to mention this if one did not occasionally find 839 an opposite notion among the whites in the country. There was one incorrigible Hottentot who crept into huts at night to rape women that were [634] sleeping alone and he had one testicle cut off (according to the account of an old Hottentot), with the threat of losing the other if he should offend again. The man who performed this half castration died shortly afterwards and the Hottentots of the kraal believed that to be a warning that their methods were not above criticism and they never did it again. Such cases [304] may have perhaps given rise to the idea that one-sided castration is a Hottentot custom.

Abortions are nothing unusual. A hot infusion of the urine of a rock- 847 rabbit (see Analysis in the Appendix), drunk (when necessary) for several consecutive days, is considered an effective method of inducing an abortion. They call the procedure itself "ǂ//nāǂ, i.e. "to drink and to fall."

In order to complete the dreadful picture, the oaths that have a sexual 578 content which one hears frequently should be mentioned. First it should be emphasized that even in cases of the freest sexual traffic (professional prostitution excepted), the feeling of shame has not completely vanished. The deed is free, glances and words wound. Therefore curses which insult the feelings of modesty, such as the frequent "gaixāba u," "you with the big penis" are considered a matter of provocation even by the least prudish person. The ugliness of the image increases further the insult: "!ara χ̃āba ũts," "you, with a penis like the swelling around the genitals of a baboon." ("!a·ras is the brilliant reddish, naked, outcropping of skin around the genitals of the female baboon which periodically swells up considerably.

Worst of all are the curses which not only wound one's modesty but also one's sense of piety, since they are aimed at the person and at his mother or his sister. "!haĩǂnũisõats," "you (-ts) son (õab) of the genitals (ǂnũis, vulva), as horrible as the dirty scum on the milk calabash." (!haĩs) The curse sa !gãsa χaẽ "go sleep with your sister," will make even the most phlegmatic Hottentot furious.

[321] The insult "ǂgũits go hã o" "oh, you have become rigid" (/gũi, to have an erection) is intended to make a person look ridiculous.

The conditions in the relations of the sexes document the rapid degeneration of the social life of the Hottentots.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

842 As a rule boys are preferred to girls, since they increase the military strength of the tribe and help to defend its herds, as well as to augment them on raiding expeditions.[1] There is no record, however, of any observances or food specially designed to secure the birth of male children, although, as we have seen, the husband of a woman who has only borne daughters may take a concubine.

847 [842] [825] [824] Women who do not want children achieve their aim mainly by abortion, which is not infrequently practised. Contraceptives are apparently unknown. The principal abortifacient is the inspissated urine and fæces of the rock rabbit or dassie (*Hyrax capensis*), gathered from the clefts and crannies it inhabits. A decoction of this, boiled and strained, is taken in large doses, if necessary for several days in succession. A certain thorn bush (*Sarcocaulon sp.*), pounded whole and boiled, is also used, while still another method is to keep binding the abdomen tightly round with leather straps until delivery is forced on.[2] No motives are given by our authorities for abortion, although presumably it is practised chiefly in case of illegitimate pregnancy. According to Wandres, both the woman and anybody assisting her to procure abortion are, if discovered, brought before the tribal council and punished by thrashing, while at least five sheep or goats are claimed as court fees. The usual number of lashes for such an offence is forty, of which the woman's lover can, if he wishes, take over twenty.[3] The same punishment was given to a pregnant woman if the women massaging her found on her abdomen the striations of an old, secret delivery.[4]

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843 The first symptoms of pregnancy, according to Hottentot ideas, are usually not the cessation of menstruation, but the onset of sickness, vomiting, lack of appetite, etc., providing that the woman does not normally suffer from these complaints. From the time that she feels herself pregnant, she is carefully massaged on the abdomen two or three times a week, for an hour to an hour and a half at a time, by two of the old women of the camp, who take note of the growth and position of the fœtus. Conception, according to their ideas, takes place in the bladder, where a second bladder is formed in which the embryo is then enclosed. The uterus is only an appendix to the

[1] Von François, *Nama und Damara*, 214; Olpp, *Angra Pequena*, 27; Schultze, "Südwestafrika," 206–7.
[2] Schultze, *Namaland und Kalahari*, 320; Laidler, "Magic Medicine of the Hottentots," 443, 445, 446; Wandres, "Ueber das Recht der Namas," 668.
[3] Wandres, loc. cit.; cf. Kohler, "Das Recht der Hottentotten," 355.
[4] Schultze, *Namaland und Kalahari*, 319.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

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others, however, said that the child became a *gebo aob* (seer).[1] Misshapen or deformed children, on the other hand, especially girls, were, according to some writers on the Cape Hottentots, buried alive in the hole of some animal or exposed, lest they should bring ill luck on the community; while the death of the mother in childbed usually also meant the burial with her of her living baby, unless some other woman could be found to suckle it.[2]

Twin births among the Naman are to-day regarded as unlucky, but the children are not killed, nor are there any special ceremonies connected with them. Often the mother cannot rear them both, when one of the mothers-in-law or a sister helps her.[3] There is evidence enough in the literature relating to the Cape Hottentots, however, to show the former existence in this division of special usages connected with twins. Graevenbroeck remarks simply that if a woman bears twins, one of them, especially if a girl, is either exposed as a prey to wild animals, or on a bush, or even buried alive, the reason for this custom being the inability of the mother to rear them both.[4] Kolb, on the other hand, gives a detailed description of the manner in which twin births were greeted.[5] If the children are boys, he says, the parents observe an *andersmachen* or feast by killing two fat oxen for the entertainment of the whole kraal, who all rejoice at the birth as a great blessing. But if they are girls there is little or no rejoicing, and only a couple of sheep at the most are slaughtered. Often enough, in such a case, the parents will refuse to rear both children, and pleading either poverty or the scarcity of the mother's milk, will do away with the worse featured of the two by burying her alive or exposing her on the bough of a tree or among the bushes. Similarly, if the twins are of opposite sexes, the girl will be exposed or buried alive, while great rejoicings are made for the boy.

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In this connection it may be recalled that the motive assigned by Kolb to the custom of excising one testicle is the fear of the women that if they were to have intercourse with a man who had not had this operation performed upon him they would bear twins. There is nothing in Kolb's account, however, to show that the father of twins has to undergo any special treatment at the birth, as one might expect

[1] "Social Value of Water," 320; cf. Schultze, *Nama-land und Kalahari*, 220.
[2] Graevenbroeck, op. cit., 365; Fritsch, *Eingeborenen Süd-Afrika's*, 334; Sparrman, *Voyage to the Cape*, i, 359.
[3] Schultze, op. cit., 223; private information from Mrs. Hoernlé.
[4] Op. cit., 365.
[5] Op. cit., 66–8; cf. Fritsch, loc. cit.; Ten Rhyne, "Account of the Cape of Good Hope," 142; Thunberg, *Travels in Europe, Asia, and Africa*, ii, 195.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

551 with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same "great name", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this "great name" derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

853 A child is often suckled by its mother till three or four years old.
[854] When going about her daily occupations she carries it with her on her back, *aba*'s it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby
[862] can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the
[847] mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

866 From the moment it can stand on its feet the child, although still
262 dependent upon its mother, gradually learns to fend for itself in its
[145] environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, "Beiträge zur Kunde der Hottentotten," 51–2; *Idem*, *Tsuni-//Goam*, 19–20; Schultze, op. cit., 303–8; Hoerald, *Rietavveld*, 14–15.
[2] Kolb, op. cit., 76; Schinz, op. cit., 97–8; Hahn, "Die Nama-Hottentotten," 332; Schultze, op. cit., 222, 293.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

[757] [278] leaves of *Mesembrianthemum tortuosum*, also taken in the same way for pains in the stomach, or the leaves of *Galenia africana*; headaches are treated with a decoction of dagga seeds (*Cannabis sativa*), also used for bronchitis; and for pains in the eyes an ointment made from raw fat and pulverized dagga is applied.

[845] *Mesembrianthemum edule*, stamped and given as a pulp, is used for delayed labour or retained afterbirth; *Euphorbia restituta* is given for tedious labour; and for troubles after parturition the leaves of *Rhus sp.* are boiled and taken in decoction. But a more common remedy for women's ailments is *!au |arub*, the condensed urine and faeces of the dassie (commonly known among the Dutch farmers and the Dutch-speaking Hottentots as "dassiepis"). Boiled and strained the liquid is given in dry confinements, during parturition generally, and for irregularities of menstruation. In large doses [847] it is believed to be the perfect abortifacient. The same substance, finally purified by the action of the atmosphere, is given internally [752] in decoction and infusion for all sorts of poisoning of whatever origin, and rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness in the back and pains in the stomach.

Diarrhœa is treated with a decoction made from the powdered and boiled roots and stem of *Royena pallens*; and *Sarcocaulon Burmanse*, pounded fine, is used as an astringent for the same complaint. Purgatives, Laidler remarks, have a strange fascination for the natives, and are widely used for pains in the stomach or "fevers" "to work them out". A tangible removal, it is argued, must always be productive of good, for the Hottentots, according to Laidler, "firmly believe that whatever they suffer is caused by a tangible something." One of his informants, a professional herbalist, said that the same medicine prepared in different ways may have different actions. Thus if *Royena pallens* is cut in an upward direction it will act as an emetic, if cut downwards it is transformed into a purgative! Other purgatives are *Royena hirsuta* and *Chiroma baccijeca*, two mouthfuls of which taken in decoction, are an efficient dose and have a rapid effect. The latter plant is also used in decoction for boils, as are also *Cynanchum capense Thun.* and a species of liana. The latter is also burned and the ash sprinkled on ringworms.

Plasters and poultices are in common use, and it appears that a soft hot application, whether of goat dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs,

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

278
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[847]

Haakiesdoorn, P/ahbi, is also an emmenagogue.

P/ngoona, a thorn bush, *Sarcocaulon* sp., pounded whole and boiled, is a successful abortifacient according to many. Barend says that it is exceedingly good, but that he uses it only for parturient troubles in sheep. Klip melk bosch, *Euphorbia restituta*, given for tedious labours. When the treatment is continued for two or three days it "helps and strengthens."

Roode rabassam. Pappe, in his "*Flora Capensis*," mentions two Pelargoniums that are used medicinally in the Cape and Namaqualand, *Pelargonium antidysentericum*, in Nama D/kanie, which is boiled in milk and used as an astringent, and *P. anceps*, known to the Coloured and Afrikanders as *Roode rabassam* and used by the Cape Malays to produce abortion or for helping on a confinement. In Namaqualand this is known as rabass, which appears to be the original Nama name for it, or a corruption. The Afrikander names it rooi wortle or rooi storrm. It is used for anaemias and weaknesses and repeated doses are given during fevers. The Boer uses it boiled or "set op brandywijn." Baviaan's oor, Baboon's ear, Bol (Nama), *Eriospermum latifolium*, a red tuber, rasped up raw, used as a cold poultice on bruises and cuts, is considered good. The colour in each case appears to have been the chief attraction.

[847]

Kalkoen blom, or turkey flower, *Sutherlandia fructescens*, was used in decoction for washing wounds and given as drink for fevers. To-day it is used for consumption, chicken pox, etc. Rooi rainkie leaves, red again, are used as a poultice when thorns have pierced the foot, a common occurrence in a country covered with *Acacia horrida*.

Stinkbosch, *Nymania capensis* was, and is, given for convulsions. Stink bosch, Ou meide's bosch, or Old Woman's bush, P/kabou, *Boscia foetida*, is possibly used as an emmenagogue, but mainly, in so far as I can gather, as a decoction for pains in the back. There are a large number of aromatic bushes in the African veld, and many of these, in fact most, are in use, or have at some time past been used medicinally.

Rosemary, Nama name not identified, *Eriocephalus umbellatatus*, is used in decoction for pain in the stomach.

Stinkkruit, is used in decoction for stomach pains, in cases of scorpion sting, pounded, moistened and applied cold as a plaster.

D/khammae or P/tkamma, "something that grows near water," aromatic thyme, used as a tea, as a diaphoretic.

The common fire bush, L/naroo, so named because of its domestic use, combines the characteristics of aroma with redness of its small thick, juicy, finger-like leaves, which are chewed for pain in the stomach.

Kattendoorn, or cat thorn, D/nuance, and the use of its roots in decoction in wasting diseases, has already been mentioned. It is probably a modern application of the ancient principles of sympathetic medicine.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

White Kafir-wood. A bush with a red flower, unidentified, which grows around the Orange River, powdered fine, is snuffed for flatulence, and is a very pungent snuff. Also used in decoction for the same purpose—slightly bitter. 278 757

Witte vergeit, a white chicory-like root, is powdered and used by some as a plaster, by others as a snuff. Barend declares that this is "first class" for headaches. Here, again, the principle is that of "driving out" by means of an explosive sneeze.

POULTICES.

Plasters and poultices are of common use to-day, and it appears that a soft hot application, whether cow-dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs, was a favourite remedy with the Hottentots. The bulb of the C/koos P/naboo, veldschoon blaar or field shoes leaf, a large soft sole-like leaf is warmed, smeared with fat and applied to any swelling. P/nums ghans has been mentioned. D/nou D/nou was also used as a plaster, and this particular preparation is peppery, and has the same action as a mustard plaster.

The large number of bushes contained in the Hottentot Pharmacopoeia is the reason of certain seemingly filthy remedies being used. The modern goat-dung poultice is an animal preparation of immemorial repute, a preparation, too, warm and ready to hand of selected bush leaves. What then could be better to apply to a sore stomach? Such poultices have been applied by white people for pneumonia, appendicitis, peritonitis, and innumerable other complaints. For who knows more concerning the medicinal herbs of a country than its aborigine? And where could finer ground, ready to hand preparation be obtained than from the stomach of a goat or sheep? The stomach of the porcupine is dried and portions infused as required. Its action is diaphoretic. One man said that as long as he had that medicine he would never need any white or black doctor's help. Again the argument is that the porcupine eats so many "Bush things and strong things" that his stomach contents must be very good medicine. [825]

ANIMAL PRODUCTS.

L/am uru. The most famous animal product, one that figures even in the price lists of the modern wholesale chemists, is dassiepis, L/am uru, or D/gaous, the inspissated urine and fæces of the rock rabbit, gathered from the clefts and crannies inhabited by them. Boiled and strained the liquor is given in dry confinements, during parturition generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. Deposits of Dassiepis acted upon by the atmosphere, which gradually removes all the organic matter, form a dark pitch-like mass, the dassiepis of commerce, which 278 757 825 [844 847]

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

gradually changes into white potassium nitrate. The black intermediate product is called in Afrikaanse zwart bo meester, big black master, and the final product purified by air, bo meester, or grand big master, is potassium nitrate; it is the "big boss" of all medicines, dassiepis being given internally in decoction or infusion for all sorts of poisoning of whatever origin, and it is rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness of the back and pains in the stomach.

Klipsweet is boiled, strained and given as a tea in insufficient flow of waters during parturition, and also for unhealthy menstruation. In large doses it is used as an abortifacient, in smaller doses for pains in the back. To-day it is considered an ideal medicine for children.

Nasal mucus is an old Hottentot remedy, a handy one and probably the first ever used, for burns. The cast snake skin is burned and the powder used for the same complaint. The ease with which the snake leaves its old skin and its similarity to the thin cuticle covering a blister are probably the reason of its use.

Hyaena dung is precious, and in powder is given to children for convulsions. Among its modern uses is that of an insufflative powder in cases of diphtheria. So strong is the faith in this remedy that no man, whatever be his colour, will see that white patch of faeces without pausing to pick it up.

Skins drawn warm off the living animal were used as an application for any severe pain. The use of such remedies has been world wide. It is mentioned by Miss Durham in "Man," 1918. 82. among some Balkan remedies, and the explanation for the use of warm sheep skin is similar to the Hottentot's explanation of his use of the porcupine's stomach—that the animal eats all sorts of herbs and that by this remedy the mixture thereof is enabled to soak into the patient.

C/ngama, a small greenish lizard about four inches long, is believed by the Native to be very poisonous. It is quick in movement and is called by the Nama, who kill it by thrown stones, the footed snake. The body is dried and powdered, and this is rubbed into scarifications over snake bites.

The Kanker beeste, or cancer beetle, is a small red and black flying insect which appears in decayed wood in spring. It is rubbed to pieces on warts—when the wart is expected to rot or to fly away. The more modern-minded Barend uses Euphorbia milk for this purpose, but goes a step further with the beetle, for he applies it to cancers.

PRESCRIPTIONS.

An old and much praised remedy is oubas C/namop, which consists of burned and powdered ostrich egg shells mixed with tail fat of sheep or goat. This is rubbed into the chest of

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

291
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How the Hottentots treat New-born Babes.
(Notice in the background the child exposed to death in the grass, and another being buried alive in the side of a mound.)
[*After* Kolb.

[facing p.54]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FA17

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the use of it.[8]) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of scant living and order their whole existence in the rigorous manner of the Rechabites.

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Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.[9]) The women also bake a coarse bread, and pound a grain unknown to our countrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.[10]) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

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If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

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Europeans do so" (Moodie, *Record*, 417). Grevenbroek evidently had these statements in mind when writing the passage above. Schreyer (op. cit., 45) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

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[9]) Sour (*The Amaxosa*, 399-401) also speaks of two varieties of Kaffir beer, utywala, a mild inebriant, mostly used at social gatherings, and amarewu, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amaxhosa had corn from which "they make very well tasted and nourishing bread, and brew beer both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Moodie, op. cit., 418).

[10]) Kaffir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godée-Molsbergen, op. cit., 67).

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241

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

defodere; causantes gemelliparam duobus liberis pariter alendis imparem: quae si parturiens aut continuo postquam partum exdidit extinguitur, eam sine mora cum embrione aut infante, etiam vivo, non minori crudelitate sepeliunt. Attamen quandoque pater pecore dives, nutricem filiolae supersti(ti) conducit, eique alendam tradit.

Hic silentio neutiquam praetereundum mihi arbitror, quod faber ferrarius quidam, vigesimo a Promontorio nostro lapide equitans, casu vagientem in arbore infantulum audiverit, et non procul inde repertam matrem probe delumbatam prolem diligere et στοχγὴ* docuerit.

Cui addendum reor, quod Europaeae quaedam in ipso Promontorio, defossam ab Afris filiolam tempestive accurentes effoderint, collatitio collectoque aere nutrici cuidam educandam detulerint.

Ubi vacca vitulum cum vitula simul enititur, illum in partes sectum canibus devorandum abjiciunt, hanc fatuè servant licet nunquam concepturam, inaudita quippe res Afris his, juvenculam gemellam peperisse.

Pedicâ, hamo, nassa, teloque, cultu tenuissimo magnam partem victitant: quamcumque feram, etiam elephantem consectores venenatâ sagitta sauciarunt, hinc fugientem insequuntur eminus, eamque si non tempestivius, saltem post solis occasum, et sub crepusculum membris veneno et vespertino frigore jam obrigescentibus et sanguine coagulato, cadentem venatores assequuntur, excoriant dilaniantque, illius cor (cujus valvulis aut orificio virus concretum adhaeret) exscindunt, omnique lurido abscisso rejectoque, carbonibus semitostum, et in buccas sectum, pro primaria dape praeda(ti)cia, promulside, et lauta gustatione

* The copyist did not know Greek. The word attempted to be written here is probably στοργήν natural affection. B.F.

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11) The existence of this practice among the old Cape Hottentots is well-authenticated, although among the modern Nama twins, though regarded as unlucky, are no longer killed. Kolb (*op. cit.*, 443 ff.) describes it at some length. Cf. also Schapera, *op. cit.*, 266.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

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a mother of two is unequal to the task of rearing both at the same time.[11]) If the mother dies in labour or immediately after giving birth to a child, then, with the same cruelty as before, they bury her at once with the embryo or infant, even if alive. However it does sometimes happen that a father who is rich in cattle hires a nurse for the little daughter who has survived, and hands her over to her care.

H 854 847

Here I think I ought not to pass over in silence the fact that a certain smith, who was riding twenty miles from the Cape, heard a child wailing in a tree, and not far off he found the mother to whom he gave a good hiding to teach her to love and care for her offspring.

H 847

To this I think I should add that certain European women at the Cape itself, running up just in time, dug up a little girl buried by the Africans. They raised a sum of money by subscription and hired a nurse for the child.[12])

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If a cow gives birth to a male and a female calf at the same time, they cut the male up and cast it to the dogs, the female they foolishly keep although it will never bear, for it is an unheard-of thing for these Africans that a twin calf should be fruitful.

224 252

For the most part they maintain a scant subsistence by means of snare, hook, weel and weapon. If their hunters wound any wild creature, even an elephant, with their poisoned arrows, they follow it from afar as it flees; and if they cannot come upon it sooner, then after sunset in the thickening light when its limbs are now stiffening with the poison and the chill of evening and when its blood is congealed, it falls and the hunters come up with it, flay it, and dismember it. The heart, to the valves and orifice of which the gathered poison clings, they cut out, and having chopped off and cast away all discoloured flesh,

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[11]) This incident is recorded in the official journal (Jan. 24, 1689): "Yesterday afternoon some Cape ladies, whilst taking a walk towards the downs where a number of Hottentots ordinarily live, were told that the latter had buried a woman who had been delivered of a child the previous afternoon and died shortly afterwards, and that with her they had buried the living baby, after having put it into a bag, covering it with earth as usual. Thereupon the women . . . opened the grave as quickly as possible, and took out of it the little child alive." The incident of the smith I have not been able to confirm, but it seems equally authentic, and shows that infanticide was on occasion practised by the Hottentots (cf. Fritsch, *op. cit.*, 334).

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